

With Pride and Music, Jamaicans Bury Bob Marley

By Thomas H. Ingram
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KINGSTON, Jamaica, May 21 — It is not that he changed the landscape, the ghetto where he grew up is still scarred by violence — but he turned the despised dialect of that place into songs that transformed the way people saw themselves. For this, Jamaicans believe mountains came out today to bid farewell to Bob Marley, the king of reggae.

Mr. Marley died of cancer at the age of 33 at Cedars of Lebanon Hospital in Miami on May 11. He was on his way home to Jamaica to receive one of his nation's highest awards, the Order of Merit.

"Big man, if you can do it, do it," Mr. Marley, who was deathly ill, responded from his hospital bed when Prime Minister Edward Seaga told him the Government wanted to honor him.

Instead, he was brought home to Kingston for a state funeral in a gold coffin draped in the bright colors of both Jamaica and Ethiopia, to be honored with speeches and hymns and the sounds of drums and bells, guitars and saxophones.

8,000 Attend Services

Six thousand people, many dressed in white, jammed into the National Arena for today's services, which were conducted by Abunda Yeshega, Archbishop of the Ethiopian Orthodox Church in the Western Hemisphere.

Despite the coffin and the lighted tapers, the incense, and the priests' violet, gold and turquoise vestments, the arena, with its vast expanse of battered folding chairs, its stage and its huge sound system, had the atmosphere of a place in which a concert was about to begin.

At the end of the service, Mr. Marley's widow, Rita, dressed in purple, and the two other members of the singing group the I Threes sang "Then Marley's group, The Wailers, played two of Mr. Marley's small songs danced. Finally, Mr. Marley's small sons danced. Boomer, in a pink dress and with a strong gospel voice, sang a solo.

The services were broadcast to hundreds of others who waited outside. "I feel meaning till I can't stand it no more," said Billy Boyle, 30 years old. "I know him from down in the ghetto. He know his destiny. He live his destiny. He showed black people truth and light."

Mr. Seaga said in his eulogy: "His voice was an omnipresent cry in our electronic world, his sharp features,



Jamaican honor guard carrying the coffin containing body of Bob Marley, the reggae music star, into the National Arena in Kingston where it lay in state before his funeral yesterday. About 8,000 people attended the services.

majestic locks, and prancing style a vivid etching on the landscape of our times.

"Most people do not command recollection. Bob Marley was never seen. He was an experience which left an indelible, mystical imprint with each encounter. Such a man cannot be erased from the mind. He is part of the collective consciousness of the nation."

"He wasn't fussy," said Alberta Smith, 63 years old, one of tens of thousands who came to glimpse him lying in state yesterday, one hand on a guitar and one on the Book of Psalms.

Mr. Marley was born to a black Jamaican mother and a white British Army captain in the Jamaican village of Rhoden Hall in the northern parish of St. Ann, where he was buried today. At

the age of 9, he moved to the West Kingston ghetto, Trench Town, a neighborhood of mean streets and thrashies go afflicted with political violence in recent years that many homes are only roofless pastel-colored shells.

In this neighborhood, where the betting parlors are for hope and the rum bottle offers consolation, his life was the stuff of legends. From a school dropout who aspired to be a welder, he became an international musical superstar who sold more than 20 million records, fathered nine children by several women, and having tasted glamor returned to live a simple life in a room over his recording studio in Kingston.

He was a member of the Rastafarians, a Jamaican cult that believes that blacks are descended from the tribes of Israel and are destined some day to return to Africa. He wore his long hair in the locks favored by the Rastafarians and believed in nature, simplicity, peace and marijuana.

"As an orator, he wasn't much," conceded Faith Webley, one of the thousands who went to the arena to pay him homage. "But his music said it all."

His songs spoke of poverty, justice, oppression, and cried out for dignity and hope. There was something in his songs, his fans said, that could make each listener feel worthwhile and unique.

"We were living the situation he was talking about," said Petronilla Mufenda, 23, a student from Zimbabwe, where Mr. Marley was so admired he was invited by the newly elected Patriotic Front Government to perform at

the independence celebrations. "He was not against whites, wanted the other race to realize we are human beings and mustn't be inferior."

In Jamaica, Bob Marley was considered nonpolitical, although his lyrics touched profound issues, songs from his latest album, "Rastaman Vibration," were played at almost every for Michael Manley's People's National Party in last year's campaign.

In 1978, two days before he was to give a concert on Dec. 3, Mr. Marley was shot, an event he later described as a "surprise." "Ambush in the Night," though he left Jamaica for a while, returned in 1978 for a concert aimed at ending political warfare and in 1979 the Reggae Sunsplash in Montego Bay.

Chris Blackwell, the owner of Island Records, which has produced Mr. Marley's records since 1972, said this week that he had recorded enough unpublished songs for at least one more album.

After today's funeral services, Mr. Marley's body was taken to a mausoleum in the mountains of St. Ann. The services today, Mr. Seaga announced that a statue of him would be the first to be placed in a new park that will honor Jamaicans who have gained international recognition in culture, science or sports.

"There is no other person take his place," said Devon Douglas, a salesman at Mighty Cloud Records, which manages to blast the music of reggae over the din of traffic of the Halfway Tree crossroads. "I don't know for coming time—but not for now."

Ellsberg Tells of Atom Breach in '61

WASHINGTON, May 21 — Daniel J. Ellsberg, the former Defense Department official who made available the Pentagon Papers about the war in Vietnam, said today that the United States Navy stationed a ship storing nuclear weapons within 300 yards of the Japanese coast in 1961.

Dr. Ellsberg said this was in violation of an unwritten agreement between the United States and Japan, permitting American warships to make only routine port calls or passages through Japanese waters while armed with nuclear weapons.

Dr. Ellsberg said senior naval officers and State Department officials contended the presence of the ship was in what he called a "gray area" covered by the unwritten understanding. He asserted that the ship bearing the nuclear weapons was a small amphibious vessel known as the USS Onizawa (LST-1156).

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has ruled Japan for those years, the Liberal Democratic Party.

Dr. Ellsberg, who has called a news conference for tomorrow morning, gave The Washington Post a copy of a memorandum that he said he wrote in 1971 describing the stationing of the ship with nuclear weapons off Japan.

In a related matter, Dr. Ellsberg asserted that Presidents Eisenhower, Kennedy and Johnson had given selected military commanders around the world the authority to use nuclear weapons in emergencies. He defined those emergencies as the incapacitation of the President or the disruption of communications between Washington and the top command in the field.

Dr. Ellsberg said some commanders delegated that authority to their subordinates. "It was a machine out of control, a doomsday machine with a lot of triggers," he said.

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